

*The People and Soldiers DUTY
in this present Time of War
and Rebellion.*

A ⁴
S E R M O N

Preach'd at the

Church of *Trinity*,

Within the

CITY of *CHESTER*,

Upon *SUNDAY* the 13th of
NOVEMBER, 1715.

By *Christopher Sudell*, A. M.
Rector of the said Church.

Publiſh'd at the Request of some who heard it.

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The People and Soldiers Duty
in this great Time of War
and Rebellion.

SEERMON

Preached at

Church of Trinity



CITY OF NEW YORK

Upon Sabbath the 14th of
November, 1775.

By Christopher Gadsden, A.M.

Minister of the Church of Trinity

in the City of New York.

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1775.

T O
The RIGHT HONOURABLE

HUGH
Earl of CHOLMONDELEY,

Lord-Lieutenant of the
COUNTY of CHESTER.

My LORD,

AFTER I had been prevail'd with
by them that heard this Discourse,
to make it more Publick; I was soon de-
termin'd in my self then, if I had Your
Lordship's Leave for so doing, to screen
and venture it forth under Your Name.
And I must confess, that Common Justice
demands thus far of me. For Your Lord-
ship's brave and forward Zeal in that

critical Juncture, together with those who
Acted subordinately with You, to do both
Your Prince and Country all imaginable
Service, did no little animate and encourage
me to say what I did.

Therefore, where in a great Measure
it had its most lively Images, in my Thoughts,
it ought to pay its principal Duty. Which
makes me present this Sermon to Your
Lordship, and subscribe my self,

My LORD,

Your LORDSHIP'S

Humble Servant,

Christopher Sudell.

DEUTERONOMY 23. Ver. 9.

*When the Host goeth forth against
thine Enemies, then keep thee
from every wicked Thing.*

IT being now made apparent and visible,
dear Protestant Brethren, the hasty March
and near Approach of our Enemies, I
mean those Rebels against God and our
Excellent Constitution both in Church and
State; these being all got and assembled toge-
ther within the very Heart and Bowels of our
Neighbour-County: And seeing that for the
Defence of every thing that is sacred and dear
to us, our Noble and worthy Loyal Gentry, and
others, well affected to this glorious Cause, are
gone out of our City with full Resolution to
Conquer, or make their Lives a Sacrifice; how
can We of the Holy Order do less, the Mini-
sters and Pastors of Christ's Church, than en-
courage our People? And by adding a Word
or two at this Exigent, and Day of Necessity,
to

to shew and remonstrate before them, and especially now to let 'em see, as is most fitting, whose Servants and whose Ambassadors we are.

These Words which I have this Morning, and blessed be God for this other Morning we have, to hear his Word preach'd and read without Interruption, or Disturbance! these Words, I say, which I have borrow'd from *Moses*, that brave Lawgiver both in War and Peace; they require me more especially to speak to you, how, and after what Manner the House of *Israel* were to behave themselves when they went out to War. *Moses*, he directs that People very admirably well thereupon; and if we ourselves do but seriously and impartially consider the thing as well, what he says will be found Advice most excellently becoming, and proper for the present Posture and Juncture of our own Case and Affairs.

In the 20th Chapter of this same Book of *Deuteronomy*, and pray turn to it, *Moses* bespeaks his *Israelites* thus.

In the time of War, says he, *when thou goest out to Battel, and seest Horses and Chariots and a People more than thou; be not afraid of their Numbers*, says *Moses*, *for the Lord thy God is with thee, who brought thee out of the Land of Egypt.* And before the En-

The Priest. gagement, or ever the first Onset begins, let * *Him* thus address himself and speak to the People. *Hear, O Israel, let not your Hearts faint, fear not, and do not tremble, neither be ye*
terrified

terrified because of them, let him say ; *For the Lord your God is he that goeth with you to fight for you and save you.* Very encouraging indeed ! and enough, one would think, to make any body stout and valiant. And a sure and never failing Way to Victory and Success likewise, is, our minding and well-observing what Holy Moses exhorts us all to in the Text. *When the Host goeth forth against the Enemy*, his Words are express and emphatical ; *then*, says he, *keep thee from every evil Thing.* For the Lord thy God is assuredly with thee, and is at hand to fight for thee against all thine Enemies ; especially where thy Camp is pure, and the People belonging to it holy and undefiled from all Offence.

When the Host goeth forth, i. e. when Israel in a Body or Army marches into the Field, with Purpose and Design to fight the Enemy ; *then keep thee*, says Moses, *from every wicked Thing.* Which Exhortation and very seasonable Advice, may be understood either as looking in the Gross, i. e. with regard to the whole Nation of the Jews, made up, you know, of the twelve Tribes, and then about to inhabit the Land of Judaea : That all the Israelites in general were to be at such Times very circumspect, very careful and observant in their Lives and Conversations ; that neither in Word nor Deed, in nothing they said or did ; in one Word, that they by no notorious or National Sin provoked the Anger of the Lord

Lord against them. Thus, I say, may these Words of my Text be interpreted.

Or else this Precept here given may be understood and receiv'd as more special or distinguishing. To refer, *i. e.* to the Soldiers themselves actually then engag'd and employ'd in War. That every of these for Example should be as sinless, and as innocent themselves as possible; the whole Issue or Event of any War, as *Moses* observes to them, being in God's Hand, and at his Disposal only; their Lives or Death a Matter altogether uncertain and precarious, so long as the Engagement or Battel lasted; and wicked and prophane Persons, as he reminds them, being People that are ever loathsome in God Almighty's Sight, and to be utterly rejected and abominated by him.

Now if you think *Moses* gave this for a Rule to the Soldiers, or Military-Men only, then the Sense is here, and his Meaning briefly this.

You that are in Arms, says he, at the Command of your Lawful Sovereign, and for the pure Defence of your Religion, and Liberty; your Estates, your Families, and Country; your Native-home and Fellow-Subjects, and Citizens: altho' the Cause be never so just, saith *Moses*, and the War offensive or defensive you undertake, tho' that be both lawful and honourable; yet you yourselves beware and see, says he, that you study more than ordinary

nary now, to flee and avoid every evil and accursed Thing. You are, says he, especially to take all good Heed, and to have a double Guard and Watch over yourselves, that you give way to no Temptations, nor fall into any disorderly Courses. For War, you are to know, is a Time and State of great Confusion and Licentiousness; the Laws both of God and Man are usually overlook'd and drown'd with the Noise of Arms. And further yet, as that excellent Lawgiver will have here suggested, the Military-Man's Obligations are the greatest of any body's, he thinks, to be holy and blameless, and regular then; knowing full well, that the Success of all their Enterprizes and Atchievements, merely depends upon God's Blessing, which wicked Men can have no Right nor true Ground to expect. And lastly, the Soldiers are to keep themselves from doing any wicked Thing, because at all such Times these go to Battle, they continually may be said to carry their Life in their Hand; and therefore not knowing how near and fast these great and weighty Matters are a posting on, have the more need to prepare for Death and Judgment, should the Battle prove fatal, or go against them.

These Words are natural enough, ye see, even when taken in this Sense. However, because they are capable of importing more,

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I'll understand *Moses* therefore as chiefly intending by 'em, *viz.* a very earnest and pathetick Call to a general Reformation and Repentance; and that among all People, near and far off: among all Orders and Degrees of Men; among Persons of both Sexes, and of all Ages, Qualities, Circumstances and Conditions; High and Low, Rich and Poor; the Magistracy and Populacy; and even All, from the Prince, or Priest, down to the Plough-man. All the whole People of the *Jews*, and much more We of this ancient City and County, are now to call our Ways to remembrance; and with all Gravity and Seriousness, to humble ourselves before the Most High God, when Wars are afoot, and the Battle going to begin: And for ought we know, this very Day may prove a decisive Day between our Enemies and Us.

It's not a Time for Lightness, but all Gravity and Seriousness, as I said before. Now our Religion, our Lives, our Liberties and Properties are all at stake, any Miscarriage ruins us in particular to all Intents and Purposes.

For tho' our King and Country may do well, and survive it notwithstanding, and I trust in God they will; yet if any Failure or Miscarriage on our side happens, We and our Persons and Fortunes, are all ruin'd at present. Wherefore Almighty God, the great Arbiter

Arbiter and wise Disposer of all Things, is to be pleas'd, and now in this black and terrible Day, with Prayers and strong Cryings to be sought unto. *When the Host goeth forth against thine Enemies, then keep thee from every wicked Thing.*

From these Words thus far open'd, I shall with all Brevity and Plainness, speak to these following Heads:

First, Shall take a cursory View of, and will enumerate such Sins which in a Time of War, a Time of such Peril and Danger, we are more especially to guard and fence against. *Moses* then will have us keep free and clear of every wicked Thing, as you may observe from the Text.

Secondly, Shall plainly, and with all the Perspicuity I am able, show, how our turning from, or continuing in those Sins I shall by and by name, will most infallibly bring, either Safety or Destruction, to any Nation and People. And

Will Conclude in the *Third* and last Place, with speaking a Word or two by way of Application. But

To begin with the *First* Head, our enumerating the crying Sins of a Nation. And these, I judge, may well be compriz'd under some or other of these following and more general Vices ; *viz.* Luxury and Idleness, Blasphemy and Prophaneness ; a stupid Contempt of Almighty God, his Divine Word, his House, and Holy Ordinances ; Self-Interest, and for the sake thereof, making Factions and Parties, the Consequence of which most commonly terminates in Force and Violence, and Acts of Oppression and Injustice towards our Neighbours and Fellow-Creatures.

'Tis enough, I think, that I have given you a Detail, or Catalogue of these foul, enormous, and unnatural Sins. I need not enlarge, nor further expatiate on them : All along in my constant and daily Course of Preaching, you know I have usually made one or other of these Topics, the Subject of your Entertainments ; and at such Times took the Opportunity ever thoroughly and fully to discuss and run thro' 'em, as far as I was capable ; then showing you the Danger, the Turpitude, the Deformity, and also the Folly and Unreasonableness, of all such unhallow'd Acts and Principles.

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I will proceed therefore, which will be as seasonable for me to do this Morning, namely, to shew you, which is our Second Head,

That the turning from, or the Continuance in these same Sins aforesaid, will inevitably and most unavoidably bring either Safety or Destruction, Adversity or Prosperity, to any Nation or People.

And this will appear, and I hope be made self-evident and demonstrable in a threefold Manner. From the Nature of things, in the First Place; Secondly, from express and positive Texts I shall fetch out of Holy Scripture; and Thirdly, from notorious Instances and Examples we every where meet withal.

First, I say, the very Nature of things requires, that the Deliverance or Destruction of any Nation and People, should altogether depend on their walking orderly or disorderly to the great Laws of their Maker.

For God Almighty, pray mind, is essentially Holy; and therefore cannot patronize Vice, no more than he can cease and forbear encouraging Virtue.

If there be a God, the very natural and first Notion of such a Being as God, takes in, and of Course includes all Goodness. It imports that God himself loves it, and therefore must needs love every thing that is like himself, *i. e.* every thing which is commendable and good.

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Whereupon Almighty God must necessarily love all holy and good Men, all sober, charitable and religious Persons; and must rejoice to favour, to defend and espouse the Quarrel and Interest of such: Because these very Men are so like himself, *viz.* holy, and good, and merciful, and kind; and are his own very Representation and Image, as it were, in all they do.

Now such Persons have all the Security imaginable, of Safety and Protection on their Side.

And on the other Hand, to observe a little what will befall the Wicked. They must inevitably be destroy'd. Heaven and all the Powers of Heaven must act in Conjunction against them. Favour and Compassion will be wholly lost, and ill bestow'd on the desperate and impenitent.

Since therefore wicked Souls, Men of *Belial* and rebellious Principles, are in an opposite Party and Confederacy to God, by whom Kings reign, and whose Ministers and Vicegerents more especially they are: These Miscreants therefore, Haters of Piety and Virtue, and consequently Haters of all Order and Government, they must be of the Devil's Interest and Clan; between whom and the Great and Holy God, there's not the least Concord or Agreement possible; and consequently not the least Favour and Complacency, nor can be. But

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Let us see, Secondly, whether the good Word of God be not clear and irrefragably positive in this same Matter. Men of Contemplation or fine Thought, may reason, may suppose, and make their Conjectures as they please, as they are dispos'd, and themselves in a right Plight and Temper ; but the Word of the Lord, that must surely stand and remain unalterable. So that provided Holy Scripture does expressly speak any thing concerning the ordinary Fate or Downfal of a wicked and unrighteous People and Nation, all that must be held as true, and one time or other, in the general, will certainly come to pass.

And in our Quotations here, of the first sort we'll produce, shall be that of the wise and truly experienc'd King Solomon. *Proverbs 14. Ver. 34. Righteousness, saith he, exalteth a Nation, but Sin is a Reproach to any People.*

God Almighty saith of himself to old Eli, who had, it seems, been a little too remiss and negligent in the Care and Government over his Family. *Them that honour me, saith God, I will honour ; and they that despise me shall be lightly esteemed.* 1st Book of Samuel, 2d Chapter, 30th Verse.

Accordingly so as *Israel* became partial in God's Ways, or in walking and keeping his Covenant, the Lord ever threatens to make them contemptible among all People, through the
Face

Face of the whole Earth. Malachi the 2d, the 8th and 9th Verses.

Behold! to the self same Purpose speaks the Prophet *Jeremy*, Chapter the 18th of his Prophecy. Cast your Eye on the 7th Verse. *At what instant I shall speak concerning a Nation and concerning a Kingdom, to pluck up and to pull down and to destroy it: if that Nation, mark ye, against whom I have pronounced all this, turn from their Evil, I will repent of the Evil that I thought to do unto them. And furthermore, At what instant, says God Almighty, Verse the 9th, I shall speak concerning a Nation, and concerning a Kingdom to build and to plant it: if it do Evil in my Sight, that it obey not my Voice, then I will repent of the Good wherewith I said I would benefit them.*

To back and confirm all which, let us quote that Passage, and what *Samuel* himself once said Face to Face in the Presence of that People, 1st Book of *Samuel*, the 12th Chapter, 14th and 25th Verses.

If ye will fear the Lord, says that good Man, and intirely and wholly serve him, and obey his Voice, and not rebel against the Commandment of the Lord: then shall both ye, and also the King that reigneth over you, continue following the Lord your God. But if ye shall do wickedly, ye shall be consumed both ye and your King.

It were endless, and I think needless to quote what *Moses*, that Man of God, has himself said
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and deliver'd on this very Head. The whole Book it self, from whence I have took my Text, is even a Common-place on this same Subject ; and has a World of Divine Threats and Promises throughout every Page.

Now from this, and what has elsewhere been produc'd and quoted, we may justly infer and draw this Conclusion, and esteem and take it for an undoubted, a certain, moral Proposition and Truth ; that the Prosperity or Destruction, the whole Safety or Overthrow of any single Person, or incorporated Body of Men, does hugely depend on the good or ill Lives, and Behaviour of the same.

Well, but further still to convince us of this said Truth, and to argue from Matter of Fact, that it is really and truly so. Therefore in the *Third* Place, we will now give you a few Examples, of Nations who have perish'd thro' their Sins ; or of others perhaps that have been rais'd and built again, purely and solely upon their turning to God, and their real and unfeigned Repentance.

What was it, think we, that destroy'd the old World, and brought an universal Deluge upon it ? but that all Mankind had corrupted themselves, and were alto-

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gether deprav'd in their Lives and Manners.

It is a notable Place, and must strike deep and make some Impression on us; is, the 6th of Genesis, the 5th Verse: *God saw that the Wickedness of Man was great in the Earth, and that every Imagination of the Thoughts of his Heart was only evil continually.* Where it follows, *And it repented the Lord that he had made Man on the Earth, and it grieved him at his Heart.* And therefore says he to Noah, Verse the 13th of the said Chapter, *The end of all Flesh is come before me; for the Earth is fill'd with Corruption and Violence, and I will destroy it.*

For what other Cause else can we guess, save for that of Fornication and Filthiness, was *Sodom and Gomorrah* overturn'd? The Apostle *Jude* tells us, Verse the 7th of his General Epistle, *that these Cities, now nam'd, following strange Flesh, are set forth for an Example, suffering the Vengeance of eternal Fire.*

Why were the Seven Nations of *Canaan* expell'd and drove that pleasant and fruitful Land? but that *the Measure of their Iniquities, we are told, was full?*

How were *Pharaoh* and all his People plagued, and afterwards drown'd in the
Red-

Red-Sea, but for their Incredulity, and opposing themselves to the Living God?

The Book of *Judges*, as *Moses* long before had told that same People, shows in divers and sundry Instances, that *Israel's* Idolatry, and *Israel's* Apostacy, never fail'd to bring along with it both *Israel's* Plague, and *Israel's* Punishment. Whenever they forsook God, they constantly became forsaken by Him ; and God Almighty left them to be chastiz'd under one or other of their Neighbour Enemies, as *Gebal*, or *Ammon*, or *Amalek*, the *Philistines*, or them that dwelt in *Tyre* ; and this under their several Dispensations, *ex. grat.* during the Administration of their Prophets, their Judges, or their Kings. Lo ! it was for their Sins, and chiefly those gross Sins of Idolatry, Whoredoms, and Drunkenness ; their Sins of prophaning God's Holy Name and Sanctuary, that they were evermore brought into *Desolation and Misery*.

Their Nation, indeed, was abominably wicked when the *Babylonish* Captivity befel them ; but nothing comparable (if we may believe *Josephus*) to that Pitch and Height of Baseness and Wickedness they had arriv'd at, when *Titus* and *Vespasian* with their *Roman* Arms and Conquests, destroy'd both their City, their Temple and Nation.

The History of the *Jews*, from beginning to ending, from their being first acknowledged and took into Covenant with God in *Abraham*, to the final Close of their Polity and Government ; is such a standing Proof of a Divine Providence, rewarding Mankind for their Virtues and Excellencies, or punishing of 'em for their Faults and Demerits ; that if the reading thereof, and seeing how God dealt with that People, does not something affect, and awaken, and persuade us, and more especially at this Time, it's to no Purpose to multiply Words, for nothing will be able to work upon us, or bring us to Conviction.

If *Israel* at any time transgressed, be sure *Israel* was one way or other met with for it : but if *Israel* afterwards repented, and put away their Sins and strange Gods, then as sure God Almighty rescued them from their Enemies, and brought them safely out of their Distress ; which one might verify, and have solid Testimonies for, in a Thousand Instances. But

I hasten to discharge my Promise, and after a short and brief Application of the whole Discourse to ourselves, I'll most readily then dismiss, and release your present Patience.

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The People of *Israel*, and we of *Great Britain*, my Brethren, are very much alike, and may be parallell'd and compar'd together. I heartily wish to God, that in many things we were more unlike; and that in some of their worse and more disingenuous Practices, we our selves were not so like them, nor did so closely copy and transcribe their Example, as we too too frequently do. I mean, in their Ingratitude, and abusing God's Mercies, and his repeated Deliverances vouchsaf'd them.

They behold ! were reckon'd and accounted God's peculiar and chosen People, had a visible Providence, a sensible and fellow-feeling good Genius constantly attending, and watching over them.

They were settled by themselves alone, in the Land of *Judea*, a fruitful Land, and a blessed Soil, that flow'd with Milk and Honey. And so long as they observed and walked in God's Laws, for thus much we have already shewn you, they wanted nothing to make 'em a most compleatly happy Nation, a renowned People, and the very Praise of the whole Earth.

And, good People, is not much such a fruitful Place as this, blessed be God ! fall'n to our Lot? Do we not dwell upon, and inhabit an Island, which we may really and
justly

justly call an *alter Orbis*, another World, *i. e.* for the Fulness and Sufficiency of all Necessaries, and right Accommodations of Life it abounds with? Still what is more than all Temporal Blessings whatsoever, as God's Temple was at *Salem*, and his outward Worship there in its greatest Beauty and Perfection; in like manner, remember it I beseech you, here is our Christianity, the very Religion of Jesus Christ and his Gospel, ever since that Light shone out of Darkness, an *Antichristian*, and therefore a worse, much worse than any *Heathen* or *Egyptian* Darkness: I say, ever since our blessed Reformation, the Gospel hath here been taught in the greatest Simplicity and Purity, of any Part of the *Catholick* and Universal Church thro' the whole World beside.

The Church of *England*, as now establish'd by Law, in this Part of *Great Britain*, that mighty Stand, and Bulwark indeed against Popery! our Holy and well-constituted Church is purg'd and reform'd from all manner of *Romish* Idolatry and Superstition; and of all other Churches since Christ's Time, verily and truly comes the nearest to the Apostolical and Primitive Platform, in her Doctrine and Discipline. Now while we ruminate and think hereon,
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can we any of us forbear, and especially now our Church is aim'd at, to think or say thus with ourselves, *If I forget thee, O Jerusalem, then may my Right Hand for ever forget her Cunning?*

But to proceed and digress no farther. What Returns, I pray ye, did *Israel* make to God Almighty for all his manifold Mercies? Were they not still a backsliding, a rebellious, discontented, wicked People notwithstanding? This but too true; and as true, alas! so are we.

Israel's Apostacies, Adulteries, Idolatries, their shameless Prophanation of God's Temple and Sanctuary, his Day and Ordinances; for these open and glaring Sins the Almighty God most justly punish'd them; and rais'd up many brisk Enemies of all Kinds and Sorts, to scourge and devour them. Such a grievous *Wheel* as this, the Lord is somewhere said to have brought over them, as the Prophet expresseth it. I wish we ourselves did not deserve the like Treatment, or Dealing, at the Hands of a just and holy God; for then we needed not be dismayed, nor fear any thing.

But oh! we may all tremble to think at it, our Sins are but too barefac'd and notorious; they are committed without Shame or Blushing, in the View of the World, and
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the Face of the Sun. And we have outdone even the *Israelites* themselves, both for Number and Quality; outdone 'em, I say, in that Devilish and Infernal Trade and Art of Sinning.

Our Pride and Intemperance; our Softness and Wantonness; our Contempt of God and Goodness; our Envy and Piquering, and Bickerrings against one another; our sowing Seeds of Animosity and Division, and blowing up and kindling the Coals of Warmth and Contention; forgetting, as if we never heard of it, that Dove-like Meekness and Moderation, which our great Master every where taught: Our Slight and Contempt of God's House, not frequenting his Church, not reading and receiving his holy Word and Sacraments, there rightly and duly administred; and our avowedly owning, and every Day broaching new and fantastical, pernicious, blasphemous and Atheistical Principles; these Sins, lo! they are all now made so customary and fashionable, that in all Places, and among all Persons of all Orders, Ranks, and Stations whatever, they are to be seen and met with.

And are not some of these afore said-Sins, to deal without Partiality, or *daubing with untemper'd Mortar*, in the Prophet's Phrase; I say,

I say, to bring the Case yet still nearer to ourselves, are not some or most of these Sins, and particularly those of Lying, and Envy and Malice; Divisions and Schisms; Swearing and Drunkenness; idle Talk, Adultery and Uncleaness; do not these get Ground apace, and every Day creep more and more amongst us? So that we of this City, especially this Day, have good Reason, God Almighty as it were having let loose one of his four great Judgments upon us; we have all Reason therefore, to humble ourselves before him, and to confess and deprecate our manifold Sins and Transgressions past.

O let us all now, in the Name and Fear of God, betake ourselves to better Resolutions, and to a new Course of Living, and God will abundantly pardon us. Let us with all Speed, from this time forth, eschew Evil, and learn to do well.

Let us all join in hearty Devotion and Affection this Day before the Lord, and not give over our Crying to Him, till he hath left a Blessing behind Him. Who knows, but God will spare us? He has often deliver'd our Church and Nation, and mostly then, when they seem'd upon the Brink of Ruine.

The Year Eighty-Eight, the Gunpowder-Plot, and the late happy Revolution, will be memorable and lasting Monuments hereof.

O! therefore let us with United Hearts and Voices pray for the Peace of *Jerusalem*, and of our *Zion*; that she *may see now*, in this Time of her Visitation, *what belongs to her Peace, before it be hid from our Eyes*. For now, as it were, *the Axe is laid to the Root of the Tree*, to destroy our whole Constitution in Church and State. So that unless we repent and seek to God, we can expect no other, but for us poor Protestants totally and wholly to perish.

Now are our Armies marching against an Enemy, whose Ambition is boundless, their Tyranny insupportable, and the very constituent Tenets of their Religion most barbarous, and implacably cruel. And shou'd Victory fall on their Side, as God forbid it should, *Great Britain* then would be in that miserable and piteous Case, that my Conception now fails me, I want Words to express.

God has preserv'd us hitherto. Our Forefathers have told us what they have done of old. And we in our Time, you know, have restrain'd and kept within some tolerable Bounds, and perhaps might have done
done

done much more; We have, I say, given a Check to the Paw and Power of the most Puissant Prince that ever yet late upon a Neighbour-Throne. And now shall we fall into the Hands of these uncircumcised *Philistines*? a mere Handful of Papists, that roll thus about, and would gladly wallow and flesh themselves in our Blood and Ruine? I say again, and again, God avert.

God hath evermore yet confounded, the many Devices and Purposes of Hell and *Rome* against us. And the Experiences we have already tasted of his most especial Favour and Bounty towards us, as above recounted, are Indications enow and sufficient to shew, that unless we thrust God Almighty away, he will in no wise leave us.

We have been in Possession now of a Religion, the self-same which our Blessed Redeemer and his Apostles taught; I say, we have actually now had and enjoy'd our holy Profession, for near Two Hundred Years, or thereabouts. Our first Reformers wrote, and dy'd bravely for it; and our Pious Bishops and Clergy have themselves learnedly and unanswerably defended it ever since: And shall we be now mute and unactive? Quietly and tamely yield all
D 2 up?

up? In the Name of the Lord, how can we answer this to Almighty God? to the Souls of our Children, or Posterity? and to our own Consciences, my Brethren, at that great Tribunal?

O! let us immediately and forthwith, therefore return to God, as he hath graciously already turn'd to us. Let us put away all strange Gods, if in our Affections, or inner Man we have preferr'd any other Object before him. Let us love him with all our Heart, and Soul, and Strength. Let us loath Sin, because he hates it; and love Virtue and Holiness, because therein is his whole and principal Delight. Let us repent truly and throughly of all our past sinful Omissions or Commissions whatever; and so shall we be meet Partakers of God's pardoning Grace and Mercy: For why should we die, O House of *Britain*?

And during this Time of War and Tumult, let us each Day pray, both in our Morning and Evening Devotions, for our Great and Heroick King *GEORGE*, who is, if we can believe either what he says or does, He is a steady and Religious Sovereign indeed; a known and much applauded Prince, to be sure, before he ever wore our *British* Crown: and who has really and truly, if that be thought

thought necessary, the Royal Blood of the
Stuarts in Him.

For such a Sovereign as this let us constantly and unfeignedly all pray: That God would bless his Reign, and for our Sakes, and the Kingdom's Good, would lengthen and preserve his Sacred Life: would inspire his Counsellours and Ministers with Heavenly Wisdom; his Subjects throughout his Realms, with Godly Love and Unity; and his Fleets and Armies, with Conduct and Courage: And then, with the Blessing of God, we may hope, to see these present Clouds and Storms happily blown over, and our whole Constitution appearing with the same Lustre and Glory, or greater, than it has hitherto done.

Which GOD of his infinite Mercy grant for the Sake of our Lord and Saviour Jesus Christ: To whom, with the Father and Holy Ghost, three Persons, but one great and Incomprehensible God, be ascrib'd all Honour and Glory, Might, Majesty, and Dominion, both now and for Evermore. Amen.



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